

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

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BRAANNAN'S LETTER.

(Transmitted by our kind Brother L. N. Scovil.)

Fort Hall, June 18, 1847.

Brother Newell,—Once more I take my pen to drop a few lines and let you know of my whereabouts. I left Capt. Sutter's post, in California, on the 26th of April last, and arrived here on the 9th inst. I am on my way to meet our emigration; I am now one thousand miles on my road, and I think I shall meet them in a couple of weeks. I shall start on my journey again in the morning with two of my men and part of my animals, and leave one man here and the rest of the horses to recruit until I return, and then it is my intention to reach California in twenty days from this post. We crossed the Snowy Mountains of California, a distance of 40 miles, with eleven head of horses and mules, in one day and two hours, a thing that has never been done before in less than three days. We travelled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived through, not one of us could scarcely stand on our feet. The people of California told us we could not cross them under two months, there being more snow on the mountains than had ever been known before, but God knows best, and was kind enough to prepare the way before us. About a week before we entered the mountains it was extremely warm, which made the snow settle and work together, then it turned cool and there fell about 18 inches more of light snow, which kept the old snow from melting during the heat of the day, and made the travelling for our horses much better; we were enabled to get along much faster. During our journey we have endured many hardships and fatigues in swimming rivers, and climbing mountains, not being able to travel the regular route owing to the high waters. Had I time and paper I might give you quite an interesting account of the country and our travels throughout. We past the cabins of those people that perished in the mountains, which by this time you have heard of. It was a heart rending picture, and what is still worse it was the fruit of their idleness, covetousness, ugliness, and low mindedness, that brought them to such a fate. Men must reap the fruit of their folly and own labours. Some of the particulars you will find published in the STAR.

In relation to our company's affairs I can say but little. When I left, our crops were doing well; I think I have said something about it in my previous letter which will reach you the same time as this. A company arrived there yesterday from Oregon, on their way to the States. I forwarded by them; perhaps this letter will reach you before the other. Give my respects to brother Rodgers. I want you and him to write me a long letter and let me know all the little particulars—how things get along in church matters—what has become of Rigdon, Smith, Adams, and all the rest of the Big Guns. You need not be surprised if you see me in the States next year; I should think no more of travelling across the continent

of America than I would of taking my breakfast. Oh! if you could but once have a taste of the keen appetite enjoyed in these mountain wiles, your city habitations could hold you no longer. I suppose you would not believe me if I should tell you I can sit down here and eat three or four pounds of roast beef at one meal; it is a fact. A man cannot know himself until he has travelled in these wild mountains. We killed a bullock this morning and we are now roasting one side—its ribs—for our dinner, four in number. It is most astonishing the amount of food the body demands in this region. But away with roast beef and let me come to our mental wants. Let me know how you all get along and enjoy yourselves. Remember me to Mr. David and family, and tell them I should have written to them half a dozen times before this, and so would have Mrs. B., but we could not recollect Mr. David's given name or their number in the street. I know they must have thought very bad of us, especially after showing us so much kindness before our departure, but I hope the day is not far distant when I shall make amends for all. You may hear from me again before I go home. There are none coming on that are going into the States; and if anything important occurs I shall write again. Remember me to Mr. A. G. Benson and Co. and all the good saints in New York. May God and angels guard you and bless you is the prayer of your unworthy brother.

As ever yours in love,

S. BRANNAN.

TO THE SAINTS IN ENGLAND AND AMERICA.

(From the California Star-Extra.)

Yerba Buena, San Francisco, Jan. 1, 1847.

Beloved Brethren,—Feeling sensible of the anxiety of your minds to become acquainted with the state of affairs in this country, induces me, at this late hour, to communicate to you this short and feeble epistle. Our passage from New York to this place was made in six months; since our arrival, the colony generally has enjoyed good health. In relation to the country and climate we have not been disappointed in our expectations; but, like all other new countries, we found the accounts of it very much exaggerated; so much so, that we would recommend to all emigrants hereafter to provide themselves with thick clothing, instead of thin. There has been no arrival in the country this fall, from those coming by land; but we are anxiously waiting for them next season. They will in all probability winter on the head waters of the Platt, where they can subsist upon Buffalo meat. We are now all busily engaged in putting in crops for them to subsist upon when they arrive: *I said all*, but I should have said all that love the brethren, for, about twenty males of our feeble number have gone astray after strange gods, serving their bellies and their own lusts, and refuse to assist in providing for the reception of their brethren by land. They will have their reward. We have commenced a settlement on the river San Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, ploughing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land some time during the coming season. Since our departure from New York we have enjoyed the peculiar care of our Heavenly Father, every thing in a most miraculous manner has worked together for our good, and we find ourselves happily situated in our new home surrounded with peace and prosperity. The Spaniards or natives of the country are kind and hospitable; but previous to our arrival they felt very much terrified from the reports that had been circulated among them by those who had emigrated from Missouri, which have proven to be false, and they have become our warmest friends. Governor Boggs is in this country, but without influence even among his own people that he emigrated with. And during an interview I had with him a few days since, he expressed much dissatisfaction with the country,

and spoke strongly of returning back in the spring. He says nothing about the Mormons, whether through fear or policy I am not able to say. As soon as the snow is off the mountains we shall send a couple of men to meet the emigration by land, or perhaps go myself. The feelings among the foreigners in the country are very friendly, and I have found, even among the emigration from Missouri some of the warmest friends. We shall commence publishing a paper next week, which will be the government organ by the sanction of Colonel Fremont, who is now our Governor, and is at the present time on a campaign to Lower California to subdue the Spaniards, who have lately taken up arms. We arrived here about three weeks after the United States' Flag was hoisted, and the country taken possession of by the Americans, which exempted us from paying a heavy bill of duties, which would have amounted to about twenty thousand dollars. Capt. Montgomery of the sloop of war Portsmouth, at that time held the command over this district, and to whose gentlemanly attention we were under many obligations. A few of the passengers on our arrival endeavoured to make mischief and trouble, by complaints of the bad treatment they had received during the passage, which induced Capt. M. to institute a court of enquiry, before which the larger portion of the company were cited to appear, for private examination. But the truth was mighty and prevailed! and every effort that has yet been made to bring disgrace and reproach upon the cause, by cunning and wicked men, has been frustrated, and they have had to learn that the warfare was useless. Four persons were excommunicated from the church during our passage, for their wicked and licentious conduct. Elder E. W. Pell, Orren Smith, A. T. Moses and Mrs. Lucy Eagar. The conduct of the above-mentioned two, who were Elders, was of the most disgraceful character, and could they have succeeded in carrying their sway, and successfully gained the ascendancy with their doctrines, we must have every soul of us perished.

The captain of the ship became very much alarmed, and was continually urging some decided step to be taken in relation to them, which we delayed to do until we left the Sandwich Islands, when a council was called and the matter investigated, and a list of evidences given in of the most disgusting character. And since our arrival three others have been excommunicated; Elisha Hyate, Jas. Scott, and Isaac Addison; the latter having returned to the United States, and others who deserved to share the same fate; but at the present our attention is more particularly called to temporal affairs, if we might so term it, than spiritual—by making every exertion in our power to provide for the arrival of our brethren over the mountains.

Provisions in the country are very high, owing to the arrival of so many emigrants, and provisioning the Army and Navy; and without doubt will be very scarce next season, from the unsettled state of affairs in the country, politically, which has a very bad influence upon the agriculturist. Good mechanics are very much needed in the country, and in great demand. None need go idle for the want of employment, and being well paid. Merchandise and groceries demand a heavy price, and emigrants coming to the country, should come well supplied, which can be done only by coming by water. Wheat is now selling for one dollar per bushel, and flour for twelve dollars per hundred, owing to the scarcity of mills.

We have received no intelligence from our brethren at the Society Islands, and conclude that they have not yet learned of the warfare and pilgrimage of the Saints, or they would be wending their way to California. We are every day anxiously looking for the arrival of another ship load of emigrants. Two have been reported here to have sailed—one from New York and the other from Boston.

We will now bring our epistle to a close by a few words of kindly advice to those wishing to emigrate to this Eldorado of the West, and that is, by all means to come by water in preference to land, the advantage you will appreciate for years to come.

Yours truly, in the bonds of the everlasting Covenant,
S. BRANNAN, President.

La Democratic Pacificque mentions that the Archbishop of Lyons had actually ordered prayers to be put up for the conversion of the Pope. Several of the clergy refused.

TENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.

Reverend and Dear Sir,—You have doubtless been ready to ask, time and again, why this *gathering* together of such large bodies of Saints? Why can they not stay in their former residences like other christians? And may they not do more good to their fellow-men by scattering about amongst the people promiscuously? Why, go away off to some distant part of the earth; is not the Almighty God to be found as much in one place as another? Furthermore, says one, it is exceedingly dangerous to community at large to allow any large body of people, of the same faith and doctrine, to assemble themselves in any one place, their influence being rendered formidable by reason of concentration and union.

My dear sir, have not cogitations like these passed through your mind, and been reiterated in your hearing more than once, concerning Latter-day Saints? Delusion! delusion! is reiterated on many sides. What can these Latter-day Saints mean—selling out their possessions at so great a sacrifice, and leaving a comfortable and pleasant home for a far distant land, even crossing the wide Atlantic! Has there been the like fanaticism since the time of the crusades? On the land, hundreds of waggons, yea thousands in all, are seen rolling their whitened canvas over the wide prairies, accompanied by their flocks and herds; and on the ocean a multitude of ships are wafting the inhabitants of distant islands and continents to the same destination! Now, I propose to meet these enquiries and reflections promptly and fairly. In the first place, if the church is guided by the Spirit of revelation, God, the author of all true revelation, knows what is good for his people, and He will not require them to *gather* without good and sufficient reasons. For the church that is not guided by the Spirit of sacred inspiration, is guided by Mammon or the Devil; for every church will serve God or Mammon. Well, says one, I don't believe that God ever did, or ever will, require people to gather together and leave their country and kindred. Aye, indeed, but you believe the bible, I trust, which informs you not only how God *has* gathered his people in different periods of the world, but also, that He will gather them together in the dispensation of the fulness of times. Do I need to remind you, sir, that God required Abraham to rise up and leave his country and kindred, and go in search of a country that he should afterwards show him. He was obedient and went from one country to another, the Lord being his counsellor and guide. The ancient saints and prophets generally were "strangers," in consequence of being called to leave their home and country. Their obedience to such a call, through faith, constituted them heirs of an inheritance. Abraham became an heir of the country which he was not permitted to possess in time, but he will hold the same in eternity, with a city built upon it according to the counsel of God.

In the dispensation given to Moses, he was required to gather the people out of all the land of Egypt, and take them to the land of Canaan; and what was very remarkable, he was required to slay and destroy the inhabitants, in order to make room for the great *gathering* of the Hebrews. The children of God and the people of this world cannot dwell together; they are always contrary one to the other.

What fellowship hath Christ with Belial, or believers with unbelievers? The Egyptians could have no fellowship with the Hebrews after they were told that a prophet had sprung up among them. The Hebrews told a marvellous tale about the Lord appearing to Moses in the "burning bush." They pretended to have revelation and work miracles as in the early days of Potipher and Joseph; but this pretension to angels, prophets, and miracles, speedily sundered all ties of harmony and fellowship, and it was necessary for the Hebrews to leave the country. God required it of them, and even ordered them into an unpromising wilderness, to be subject to hunger, and thirst, and many hardships. The same spirit of opposition to miracles, prophets and angels exists now, and the righteous can no more keep the ordinances and commandments of God now, without persecution even to death, from the world, than the Hebrews could do it. For the same reason Lot *gathered* out of Sodom—even angels could not stop a night in Sodom without being mobbed;

accordingly, the Lord commanded him to gather up so many as would go with him and flee to the mountain. His reason for the gathering in this case was, that He could not properly punish the Sodomites unless the righteous were gathered out of the city in the first place. Likewise, when Jerusalem was about to be destroyed, Jesus instructed his disciples to flee to the mountain. It was persecution that scattered the primitive saints abroad in the days of Jesus. Jesus had taught Paul and Peter, that the Saints could not be preserved on the earth, and the kingdom built up, without the Saints were gathered together in one. He told them, absolutely and unequivocally, that he should gather the disciples in the day of restitution. Such was their sense of the immediateness of gathering, and of the second coming of Christ, that they were troubled when the disciples were *gathered*, lest the day of the Lord was at hand; but Paul disabused them, and told them that there must be a "falling away" before the notable day of the Lord should come.

Paul informed his brethren, that in the dispensation of the fulness of times, God would gather together in one, all things both in heaven and upon earth and under the earth. John speaks of the same, probably as the day of the great battle of God Almighty. Jesus signified that He would gather his people, the elect, even if he had to send his angels to the four corners of the earth, to bring them after the manner in which he sent to Sodom to bring Lot out of it to a place of safety. He declared he would gather the wheat into the garner, and the tares into bundles to be burned. The prophets, too, long before the meridian of time, saw with enrapturing vision, the sons coming from afar and the daughters from the ends of the earth. Isaiah says, "the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see, all they *gather* themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, that men may bring unto thee the forces of the Gentiles. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the corners of the earth."

The gathering of Saints to one place is necessary in order to preserve their genealogies, and to secure to them those inheritances, the title to which must be substantiated by legitimate records, kept in the archives of the house of God. Whenever God has had a people, He has been careful to instruct them to keep an accurate record of marriages and the issues of marriage; from Adam to Noah, and from Noah to Abraham, and thence to David down to Jesus Christ, the genealogy must necessarily be preserved. Says David, "God setteth people in families as a flock." "He arrangeth them in families;" but if these families intermarry with those who do not keep the laws of God, nor conform to his ordinances, the records of genealogy are soon obliterated from the knowledge of men, and the proof of a legitimate title to inheritance is thereby extinct; and unless Saints are gathered out from the midst of unbelievers, they are more liable to intermarry and become alienated from the ordinances and covenants of the Lord. If Isaac and Ishmael have no records of parentage, how can one claim rights of lineage above another? God will assign rewards to men according to the *records* of their deserts, and one great pre-requisite to the final restitution of all things, is the reviving and establishing of proper records of genealogy, and covenants, and promises, and patriarchal blessings. In one instance, God had to rescind the marriages of a numerous people, because such marriages, by their issue, would tend to frustrate the grace of God to the righteous, and entail blessings upon a strange people that God designed to curse. The ordinances of the church, and institutions of God's house cannot be carried into execution in a land belonging to "aliens from the commonwealth of Israel;" because aliens from God will not have the Lord to rule over them; they consider that the laws of God set two against three, and three against two, the father-in-law against the son-in-law, &c.; and so do they have this effect, and always will have it, until the

Saints are separated from their adversaries. Before there can be any thing like a true, godlike, peaceful millennium, a separation must take place between the righteous and disobedient, even as a shepherd divideth the sheep from the goats, even so must God's will be done with friends and foes on earth like as in heaven. Had the Jews received Jesus Christ, He would have set up just such a kingdom on earth as in heaven, and the honest from all nations would have been gathered to his standard. But seeing they would pierce the Shepherd, and scatter the sheep through a long cloudy day, as it had been prophesied of Him and his followers; He, nevertheless, assured His disciples that His people should be gathered, in the latter days, as wheat into the garner. John says to the Saints, in the last days, that are scattered among the confused nations of the whole earth:—"Come out of her my people, and be not partakers of her sins, that ye receive not of her plagues." Here the reason why Saints should come out of other nations is distinctly avowed. "To escape her plagues." The same reason that was assigned why Lot should go out of Sodom. The idea prevalent that God will inflict all his judgments in one great tremendous DAY, is as absurd as the notion is universal. The famine and dearth were at the command of Elijah. The earthquake that swallowed up Dathan and the company of Abiram, was at the command of Moses. Moses also stretched out his hand as a signal to the accumulated seas to overwhelm the Egyptians, and they obeyed his mandate. But I will not multiply proofs. God will pour out his vials of wrath, and distress the nations till they will learn and practice righteousness; and his people must flee to their appointed hiding place till the indignation is overpast, otherwise they have no guaranty for their safety. The Hebrews were obliged to mark their houses, lest the destroying angel should slay both them and the Egyptians. The Lord God has decreed a consumption upon the whole earth, therefore let the righteous flee to the strong holds of Zion, that are preparing in that land, that was promised to the Patriarch Joseph, while it is an accepted time, and the evil days come not. Jesus cautioned Jerusalem saints to beware of imitating the silly and dilatory part of Lot's wife. The righteous are no more secure from approaching judgments than the wicked, except they obey the commands of God. Even a prophet was once slain by a lion because he dared to disobey the Lord. No man should neglect any means by which he can be removed, and help to remove others from those nations that are as inevitably doomed to destruction for rebellion, as the Canaanites of former times.

Sir, we feel the very same extraordinary interest in depositing our very bones in the land of Zion, that the patriarchs formerly felt when they commanded that their bones should be removed to the country and burying place which God had designated. If there is enthusiasm in this sentiment, sir, it is the enthusiasm of patriarchs and prophets that kept the divine mandates, and knew well the order of the resurrection, and the necessity of having their bones laid on the identical land, that should afterwards be their possession and inheritance for ever and ever. Did not the Lord apportion off the land of Canaan to the twelve tribes to be their inheritance for ever? and shall not the one hundred and forty-four thousand in the latter days be equally tenacious to possess the very inheritance that was promised them to be a perpetual possession in time and eternity? There, their bones, like the precious valley of dry bones, will be the guardian care of angels, and in the resurrection stand up like a consolidated army, while the disobedient and ungodly shall be scattered and driven as chaff before the wind. The aged and infirm, among us, fervently desire to carry their bones, while animated with life, to the land of Zion, as an expression of their faith in the promise of God, that he will resurrect them and plant them in that same "heavenly" country which they now seek. What Canaan was to ancient saints and prophets, the land of Joseph will be to the saints and prophets of the last days, and more abundantly. If men have not the spirit of gathering they are blind and cannot see afar off, and are nigh unto burning. The gathering is one great test of faith, by which you may know who is on the Lord's side. Kindred spirits long to congregate together. The language of Ruth is expressive of the desires of God's people in all ages. "Thy people are my people, and their God is my God, and where thou goest I will go, and where thou lodgest I will lodge." Her sister Orpah could forgo the society of saints and the ordinances of God, sooner than part with her native country and kindred. A portion of Lot's family

saw no wisdom in the *gathering* until it was too late. Sir, the *gathering* is the great universal national *preacher* of the last days. It speaks in trumpet tones out of every nation where it has been commenced. As birds retire before a storm, and fowls before the darkness of night, so the multitudes that go out by sea and land, is a practical warning that cannot be mistaken by those that remain.

The nations wonder at the spectacle of such multitudes going out of their midst under the warning voice of Jehovah, and are ready to cry out, who are these that fly as clouds, and as doves to their windows? Who are these Latter-day Saints? What is their doctrine and whither are they fleeing? The sound of the gathering goeth into all the earth. The fear and dread of approaching calamities take possession of the nations. The righteous are being withdrawn apart in order that the Almighty may stretch out his chastening hand, and inflict his sore judgment upon rebellious nations. There is no room to mistake the faith and sincerity of those whose gathering together is without a parallel for magnitude of enterprise. The Israelites performed a journey that might have been compassed in about forty days, but the Latter-day gathering brings sons and daughters from the ends of the earth. The great design of Jesus in bringing the righteous to unity of faith and the knowledge of God, is wonderfully facilitated by bringing the righteous together in one place. The ancient Jews were taught of God to build up Jerusalem as a place of *gathering*; and those whose circumstances forbid them to locate there, either from political or agricultural interests, were required to visit Jerusalem at least three times a year, where they could interchange hospitalities and friendships, and contract matrimonial alliances, &c. Also, in addition to these facilities of union, their baptisms were to be performed in the national font; their marriage rites, and records of genealogy, were to be performed and deposited in the archives of the great Temple of the Lord at Jerusalem. In this great city of gathering, their frequent and splendid national festivals were to be held from generation to generation. By these multiplied means the union of Jews became proverbially strong; and their attachments to their nation and kindred, and national rites and usages, became as enduring as their existence. If, perchance, they should be scattered amongst the remote nations of the earth, still the recollection of their journeys to Jerusalem in social groups—their splendid festivals at the national capitol—their royal affinity with the great and good of God's people—vibrated through their minds with resuscitating power. There it was that the Almighty condescended to reveal his acceptance of their sacrifices, and bless the people from the greatest to the least; and even speak to the people through their High Priest at least once a year.

Now, when God shall build up Zion and his Holy House in the tops of the mountains, and all nations flow unto it, will He not appear in his glory? Such a measure of union and strength of attachment to the Lord and his people, the last days will exhibit as was never before realized on the earth. Then will Zion rise and shine, her light being come, and the glory of God being risen upon her—yea, be an eternal excellency and the praise and joy of the whole earth. Who, sir, can contemplate the glory of Zion when God shall have gathered his people from the four corners of the earth, and made of them a great nation, an "innumerable company," and blessed them with his own laws and ordinances, binding them together in a new and everlasting covenant, without the most thrilling emotions of love, gratitude, and joy in believing. Break out, oh thou inhabitant of Zion, and sing for the glory that shall shortly be revealed, when the kingdoms of this world shall become the kingdom of Christ, and the stakes thereof shall no more be thrown down for ever!

Now, sir, in conclusion, may I not say with all deference to the misguided teachers of modern christianity, that the Lord is performing a marvellous work and a wonder in the greatest of all gatherings since the foundation of the world. He is gathering his righteous hosts from the nations of the earth to one place, and setting his forces in battle array against the powers of darkness, and against all flesh that exalts itself against the knowledge of God. And by truth, and by judgments he will thoroughly cleanse the earth, and overthrow more wickedness in ten years to come, than blind, boasting, self-righteous modern christianity can in ten thousand years. Please to accept my warmest desires for your present and everlasting peace and welfare.

Your humble servant,

ORSON SPENCER.

The Latter-day Saints' Millennial Star.

OCTOBER 15, 1847.

We have now visited in quick succession six conferences, spending a Sabbath with each. Last Sabbath was pleasantly employed with the Saints in the Birmingham Conference, after which a night meeting was held with the Saints in Warwickshire, in company with Elder Thomas Smith, presiding elder. In several of these conferences we have seen much calculated to stir up the Saints, generally, to deeds of emulation. The Saints in Birmingham have obtained a very large and spacious chapel through their liberal and diligent efforts, and we had the pleasure of seeing it filled with attentive hearers on Sunday evening. In West Bromwich, the exertions of the Saints in erecting a large and commodious tent, some months since, has been followed with large and attentive congregations, hundreds of whom it is confidently expected will ere long obey the gospel. The review of all the conferences visited by us, for the last six weeks, promises a great amount of usefulness, and the salvation of hundreds and thousands. The union of the priesthood—their diligence and abundance of labours in preaching the word, and their liberality in disseminating the various publications of the office—their faith and burning zeal to save their fellow-men from judgments, temporal and eternal, we verily believe have not been equalled in any former period of the history of the church in this land. A great increase of the spirit and wisdom and power of God must necessarily follow; and although the Elders cannot engage in any out-door preaching so much as heretofore, yet they will find it convenient to send abroad the "Invitations," that their houses of worship may be filled with enquirers; and Letters, Pamphlets, STARS and Books should ever be on hand for such as are able to purchase, and to be given occasionally without money or price to the honest poor, who will repay in the resurrection of the just. If any presiding Elder wants to open any town or city by preaching the gospel, let the valor and liberality of the Saints be manifest in sustaining the blessed enterprise. Give him a part of that time which you have been accustomed to have expended upon you, and according as God has prospered you, help with your means, and let his family in his absence share with you in food and raiment, so that one may not be eased and another burdened. Let every brother and sister in the whole church be able to say before God and the Saints, that they have contributed to do something to bring their fellow-men to the knowledge of truth. Your hands will surely find something to do, therefore do it with your might. Sow the seed and God will give the increase. The signs all indicate a great harvest, and soon the destroyer of the Gentiles will be on his way, and then it will be enough for the great body of the Saints to escape for refuge to the place of deliverance appointed of God. Beloved brethren in the priesthood, rejoice and praise God continually.

The success and unflinching boldness of Elder Dan Jones is drawing down the wrath of the powers of darkness, and threatening even his precious life. We are not strangers to such threats towards our own person, while mob violence reigned in a distant land. Our prayer is that brother Jones may continue his labours unharmed, and that the angel of God may shield him from all evil, and give him wisdom and power that his adversaries cannot resist. Brethren, I need not ask you to sustain brother Jones by your faith and prayers. You will assuredly remember him. Brother Jones's letter, though private, and not designed for the press, we have taken the liberty to publish, in order to promote laudable emulation. We verily know, that if we are as faithful and diligent to save souls as our martyred

prophet was, the rage and spite of wicked men will be as formidable as ever known in Missouri and Illinois; but blessed be God that we have stout hearted men, who are not afraid to *maintain* the faith of those that quenched the violence of fire, and put to flight the armies of the aliens. The devil knows that the spirit of conquerors and kings pervades the breasts of God's people, and that his time is short; therefore his wrath begins to wax hot in places; but the rod of the oppressor must be broken, and the pure in heart that have long been in bondage must be rescued and set free. Therefore it is time to blow the trumpet in Zion, and wake up the mighty men, until Zion's warfare is accomplished.

Elder Lymon O. Littlefield has arrived from America, bringing letters from the Camp, most of which, however, are not of a recent date. Brother Littlefield will remain in the STAR Office at present. Elder Franklin D. Richards is appointed to take charge of Bristol, Bath, and Trowbridge Conferences. Elder John Banks is appointed to take charge of London Conference, and Elder Moses Martin is appointed to the charge of the Manchester Conference. Now, with Elder Richards in the South of England, contiguous to Capt. Jones, we may confidently say to the South—keep not back; and a missionary to the Highlands of Scotland has recently been sent out to preach in the Gaelic language—"to the North, give up."

An extract from President Young's letter to the President of the Saints in the British Islands, dated April 12th, reads as follows:—"Beloved Brother,—It is the wish of the council that you permit such of the American Elders to return home, this summer, or so as to be here before navigation closes, as you shall be led by the spirit and your situation, and that of the conferences will warrant. If either Franklin or Samuel Richards could be spared consistently, it would be right, also L. N. Scovil, and others the same; but if not in accordance with the spirit of the times, let them wait in patience and they shall have their reward. It is well for the Elders to pass and repass during the navigation of the rivers, so far as can well be, as your experience will prove. We expect to return in the fall, and in the spring following take our families."

We have also a letter from Elder John Taylor, in which he commends his love to the British Saints, the antiquated date of his letter, only forbids its publication. Elder Taylor has kindly forwarded us an elaborate article on priesthood, which we shall publish as soon as convenient.

A great battle has been fought between the Americans and the Mexicans, near the capitol of the Mexican government, in which about *five thousand Mexicans were slain, and nearly one thousand Americans*. A cessation of hostilities immediately followed, by mutual consent, at the instance of the British Ambassador, as is supposed. It is hoped that terms of peace will be agreed upon, and the effusion of so much blood on both sides stopped.

CONFERENCE MINUTES.

MANCHESTER.

In consequence of a report being circulated that the Manchester Conference would be postponed until notice be given, very few of the officers met on the first Saturday in August; and as it seemed impracticable to obtain a representation of the various branches of the conference, those who met on the 7th of August, agreed that the conference be adjourned until the first Saturday and Sunday in September.

About six o'clock on the evening of September 4th, some of the officers from the various branches of the Manchester Conference assembled at the Hall of Science, Manchester, and as no one had arrived who was ordered to take the presidency, it was deemed necessary to appoint a president for the time being; therefore it was

moved, seconded, and carried unanimously, that Elder John Dunn preside for the time being. Elder Dunn then engaged in prayer.

The representation of the branches being called for and given, it was found that this conference consists of 26 branches, in which are 1908 members; among which there are 1 patriarch, 51 elders, 105 priests, 58 teachers, and 27 deacons. Since the last conference 108 have been baptized; 43 cut off, 6 emigrated, and 13 died.

From the representation given, the conference is in good condition; the Saints rejoicing in the truth,—the officers attentive and diligent, and cheering prospects of much good being done; yet there are exceptions both in officers and members, who have need to repent, and to arouse themselves by becoming diligent and faithful in the discharge of those duties that are required at their hands.

The president of the Rochdale Branch felt to resign his presidency, as his residence was a considerable distance from the branch: his resignation was accepted, but it was deemed necessary to defer the appointment of another president until the Sunday. Elder Dunn dismissed by prayer.

Sunday morning, September 5th.—It was moved, seconded, and unanimously voted that Elder John Banks preside at this conference. The meeting was then opened by singing and prayer.

The meeting being opened, the President rose and expressed his pleasure and gratitude at having the privilege of meeting in conference with the Saints, in the town where his ears were first saluted with the gospel in its fulness, and though many things had occurred which seemed singular and strange to many of the Saints, yet he had no doubt but all things will work together for the good and welfare of the Saints; and our past imperfections being manifested unto us, may serve to show that we were greater fools, or more imperfect and ignorant than we thought of, and thus stimulate us to greater diligence in the discharge of those duties that are required at our hands,—to cast away our old traditional notions, and become as little children, &c.

It was then moved, seconded, and unanimously voted that Brother James Penny, of Newton Moor; James Hallows and Richard Bradshaw, of Bolton; George Lindley, of Ashton; James Crossley, of Radcliffe, and William Yardsley be ordained to the office of Priest; and that Brother Joseph Holt, of Radcliffe, be ordained to the office of Teacher.

After singing and prayer, an adjournment took place until half-past two o'clock in the afternoon.

The meeting was opened in the afternoon by singing, and prayer as usual; after which the sacrament was administered, and the choir sung the hymn, "Ye children of our God," &c.

The Clerk then rose and read a letter which the President had brought from Elder C. H. Wheelock, recommending Elder J. Banks as an efficient and faithful servant of God, &c. He then moved that this conference receive Elder John Banks as the presiding Elder of this conference, and that the Saints uphold him by their faith and prayers. The motion was seconded and carried unanimously.

The President then rose and expressed his gratitude at being received at the place where he first started out, after having encountered many difficulties, and enduring all things hitherto. He was well aware that many inexperienced officers, who have just learned to discern the gate which leads into the narrow path—the structure and beauty thereof—and the manner of lifting up the latch—think, or are apt to conceive, that they know all about the other side of the door. He would therefore counsel the Saints to teach the simple truths which they know, and to exercise patience during their journeying, not to be over anxious of running too quick, nor yet careless and too slow; but to possess their souls in patience and to be firmly united in love; for God set the work on the very day that he purposed before the world began; and now all the hosts of heaven are acting in unison with God, therefore God and Angels are hoping and striving to bring the Saints to one opinion, and to become as obedient children, doing the will of God, so that he may cut his work short in righteousness. It is not uncommon to hear some of the Saints say, "I think," such and such a thing "is not right." Let me tell you, that if you act too much on the principle "I think," you cannot grow as you ought. Remember, God will never ask you what you think of such and such things

as he commands, but requires us to be as little children that we may grow in grace and in knowledge of the truth, &c.

It was then moved, seconded, and unanimously voted, that Brothers Joseph Garside, of Rochdale, Uriah Hulme, of Middleton, and Joseph Eckersley, be ordained to the office of Elder; and that Brother Thomas Barlow be ordained to the office of Priest.

The presiding Elder of Middleton resigned his presidency on account of residing at too great a distance from the branch; it was therefore moved, seconded, and unanimously voted that Brother Uriah Hulme preside over the branch at Middleton, and that Brother Joseph Garside preside over Rochdale branch.

Elder Amos Fielding, and Patriarch John Albiston, assisted the President to ordain the officers who had been nominated; there were also two children blessed.

The President then remarked to the officers, that if they wish to be useful in the kingdom of God, and to possess the Holy Spirit, it is necessary to strive to merit the esteem and confidence of those whom we labour among; to seek for wisdom—to act in meekness and humility—and never to encourage or hearken to the spirit of slander or evil speaking, but rather seek to subdue and overcome every evil; and thus let our light shine, so that others may glorify our Father who is in Heaven.

The census of officers present being taken, was found to consist of 2 high priests, 1 patriarch, 1 seventies, 37 elders, 49 priests, 19 teachers, and 6 deacons.

After singing and prayer, an adjournment took place till half-past six.

The meeting in the evening being opened by singing and prayer, the President addressed the audience in an affectionate and impressive manner, shewing some of the beauties and privileges connected with those who obey the gospel and abide faithful to the end.

The minutes being read and accepted, it was moved, seconded, and unanimously voted, that they be sent to the STAR OFFICE for publication.

The meeting was then dismissed in the usual form, and the Saints retired to their homes, rejoicing in the truths which they had heard and received.

JOHN BANKS, President.

WILLIAM HULME, Clerk.

WARWICKSHIRE.

This conference was held on Sunday, September 19th, in the old chapel, Leamington Spa.

The meeting opened in the usual way by Elder Bramall. Elder Thomas Smith was called upon to preside, and Elder John Freeman, clerk. Officers present: 1 president of seventies, 7 elders, 14 priests, 2 teachers, and 3 deacons.

After a few remarks from the President, the following branches were represented:

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF.	REM.
Leamington Spa.....	54	1	5	1	1	2	2	1
Stratford-on-Avon	16	1	0	1	3	3	2	0
Coventry	92	2	7	2	2	14	2	0
Fillongly	63	1	5	2	1	2	1	1
Rugby	15	1	2	0	0	0	0	0
Barford St. John's.....	22	1	1	1	0	0	0	0
Dorchester	20	1	3	1	0	0	0	0
Aston Rowant.....	9	1	1	1	0	0	0	0
Loxley	13	0	2	0	0	0	0	0
Whittleford	9	1	0	0	0	0	0	0
Total	313	10	26	9	7	21	7	2

It was then voted that the following brethren should be ordained to the office of Elders: George Wilshere, Thomas Irins, William Rollason, Charles Hortin, Joseph Bates, T. W. Tubb, and W. E. Hortin.

Some excellent remarks were made by Elder Moses Martin, from London, on the nature of ordinations and the power of the priesthood.

It was then voted that the following brethren be ordained to the office of Priests: Valentine Cloves, Thomas Johnson, David Broadhead, and Richard Britton.

Voted that William Baylis be ordained teacher, and John Fisher a deacon.

The different branches were then called upon, and voted to sustain their various presiding elders.

Elder Moses Martin made some remarks, and then proposed that Elder Thomas Smith be sustained as President of the Warwickshire Conference. Carried unanimously.

Elder Moses Martin then remarked at some length, showing the Saints their duty to support Brother Smith's wife, while he was spending his time in the cause.

A motion was then made that every presiding elder take upon himself to see that the Saints did their duty in this respect.

Moved that henceforth this conference allow Sister Smith five shillings per week, and that the presiding Elders collect the same from their several branches. Carried.

Elder Martin then made a few remarks concerning the evil spirits that had troubled the conference, and gave some instructions on the subject.

The meeting closed in the usual way.

Afternoon.—The meeting was called to order by Elder Moses Martin, and opened in the usual way. The meeting was addressed by Elders Smith and Martin, when it was closed in the usual way.

In the evening, Elder Moses Martin preached an excellent sermon on the resurrection, and was listened to with attention by a good congregation.

We feel thankful to our heavenly Father, that Elder Moses Martin came to pay us a visit, as the instructions we received from him refreshed us, and by his counsel and assistance we were enabled to discern the powers of darkness which had taken possession of several Saints, during the last three months. But by the power of the holy priesthood, in the name of Jesus, they have been set free from their power, and can glorify the God of our salvation.

THOMAS SMITH, President.
JOHN FREEMAN, Clerk.

THE STATE CHURCH.

(From the *Leeds Times* of August 28.)

A return was made to Parliament not long ago, from which it appeared that there were six bishops of the Poor Man's Church of England—as it has been cantingly called—who divide among them about one hundred and three thousand pounds per annum! They are as follows:—

The Archbishop of Canterbury	227,705	13	6
" York	20,141	14	4
The Bishop of Durham.....	22,416	0	2
" London (1843).....	12,481	8	0
" Salisbury	12,879	9	0
" Worcester.....	7,294	18	0

Each of these bishops, too, possess enormous patronage, which, as is well known, is a valuable and saleable article in the English Poor Man's Church. Thus

The Archbishop of Canterbury has... 149 disposable livings.			
" York	62	"	"
The Bishop of London	90	"	"
" Durham.....	47	"	"
" Winchester	63	"	"

And these holy and anointed men, who preach from a book that tells us "to lay not up treasures on earth," are in the habit of leaving behind them at death enormous accumulations of wealth. They die as rich as Jews and bankers—so rich that one would almost be led to infer that Gold and not God was the Deity they worshipped.

To give a few striking instances of this, I shall cite the enormous fortunes accumulated by the following Irish bishops, as ascertained from the probates of their wills after death.

The last Archbishop of Dublin (Fowler) left ...£150,000			
" Archbishop of Tuam (Beresford)	250,000		
" Archbishop of Cashel (Agar)	400,000		
" Bishop of Cork (Stopford)	25,000		
" Bishop of Dromore (Percy).....	40,000		

The last Bishop of Farns (Cleaver).....	50,000
" Bishop of Limerick (Bernard).....	60,000
" Bishop of Clogher (Porter).....	250,000
" Bishop of Raphoe (Hawkins)	250,000
" Bishop of Killaloe (Knox)	100,000
" Archbishop of Armagh (Stuart).....	300,000

Here is an enormous mass of "the root of all evil," accumulated too by men who teach that it is so; and that it is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God!

Now, either these men went out of this world without the slightest hope of a better, or they did not believe one word of all the declarations of Scripture as to the sinfulness of riches and worldly accumulations. Upon one or the other horn of the dilemma they are placed. And judging from the general tenor of the conduct of the Bishops of the "Poor Man's Church," I should say that the latter is decidedly the horn on which we must hoist them. They cannot possibly believe that money is the root of all evil, else we should not find the twenty-five Bishops of the English Church dividing among them at the rate of a hundred and eighty thousand pounds annually, and eleven Irish Bishops dying with accumulated fortunes amounting to one million eight hundred and seventy-five thousand pounds sterling!

And yet these are the men who say that the people cannot choose for themselves a religion better than they have to set before us. For this is the principle of a State Church—that the people, though they have the Bible given them, cannot judge and decide and worship for themselves,—but must have priests and bishops paid by the State, in taxes obtained from the people's labour—to teach the people a religion which the State and the Church together have selected for them! *They* are to judge—*they* are to decide for us, by what means our salvation is to be wrought out; and we, the people, are simply to do as *they* tell us, and pay them their taxes and gorgeous church revenues! Happy sheep, with wolves for shepherds!

We are repeatedly told in the New Testament, that Christ's kingdom is not of this world; and yet these men insist on making Christianity a political institution, established by laws, penalties, taxes, bayonets, and bum-bailiffs! There is not a single word in all the New Testament which warrants the establishment of any church by the State. There was no State Church for three hundred years after Christ, and yet the Church multiplied exceedingly; nor would there be one now had the Christian and Apostolic teachings been unswervingly adhered to. Christianity was established to play the part of a political engine, and selfish men and corrupt rulers have perpetuated the destructive error.

But even conceding that a State Church is a right thing, *who* is to decide of what form it is to be? Is it the Catholic, which is the oldest, or the Presbyterian, which is the youngest, or the Episcopalian, which is a mongrel of both? or is it to be Quaker or Unitarian, according as the chief magistrate for the time being (who is "head of the church!") may be one or the other? or, are all churches to be endowed and established alike, and thus all forms of religion supported by law, though each of these is condemned as full of fatal errors by all the other sects?

The Roman Catholics think *they* are right, and that the votaries of all other creeds are doomed to eternal perdition. The Church of England hates "Papists" and Dissenters; and excludes them from the pale of *her* salvation. Dissenters of all kinds regard both the aforesaid as the blinded votaries of the scarlet lady. They cannot be all right; but shall we establish one or all of them; and if only one, who is to decide which it is to be? Where is the infallible man that is to determine?

There is, after all, only one true and safe way—to place all denominations of religion upon a fair and equal footing—to leave them to their Bibles and their own conscience. In a word, let the system of Christ and his apostles be established, —abolish at once, and for ever, the unholy dominion of State Church. Not until then will Great Britain be, what it is her ambition to aim at being—the land of equal laws and rights for men of every faith—the land of civil and religious freedom for all.—PYM.

LETTER TO ELDER ORSON SPENCER.

Merthyr, September 29, 1847.

Dear President Spencer,—Having but just retreated for a few hours from the battle-ground, while my guns are cooling for another broadside, I will report to you the progress of the war.

The rumbling of the thunders which echoed in the distant hills, when you had those placards, has increased as they neared, and thickened as they lowered, until surcharged with the electric fluid of both hemispheres; they have exploded like the concussion of tor-nadoes, and deluged the town of Dowlais and vicinity, impregnating the moral atmosphere with a stench as fatal to truth and holiness, as the poisonous breath of the Upas Tree is to those who inhale it!

The scene was truly picturesque, which presented the first of this crusade! It was in a Baptist chapel, one of their collegians being the hero. The big seat was crowded with reverends, &c., from far and near, and although they exacted sixpence for admission, yet the chapel was crowded with anxious listeners, who, with opened mouths, eagerly anticipated to hear the funeral sermon of Mormonism. I seated myself in front, and took notes of his topics, and were you to see the fingers and eyes that evidently marked me as a gone case, you would have thought that I had seven horns, if not as many heads, and every time that the harlequin would strike the pulpit with his paw, and cry "Down with Mormonism!" &c., in the midst of the echo of cheers, I had time and opportunity to inspect nearly all eyes in the place. To report this lecture here would only be for diversion, and to prove the dying fumes of sectarianism. Suffice it to say, that the lecturer brought forward some scores of what he termed "credible witnesses," "Rev. D.D.'s," and *holy, pious, and very godly* people, to prove that "Joe Smith" was a "money-digger," "fortune-teller," "liar," "thief," "drunkard," and "whore-master;" and, in fact, it would expend too much of my time and paper to enumerate the catalogue of titles which was heaped upon poor Joe! Furthermore he had the testimony of Mr. Hale, Ingersoll, &c., to prove that "Joe Smith discovered plates in the earth, translated their contents by means of a peep stone, which he held in a hat, and that Martin Harris was his scribe, situated on the other side of a blanket, &c. That this was the origin of the Book of Mormon!" This he placed beyond contradiction, he said, by the testimony of Mr. Hale, having seen and handled the box containing them while in his house! Hence proving the ideality of such plates. This he did with such eloquence and certainty, that his hearers really believed his task completed,—that such was the origin, and that Joe Smith was the author of the Book of Mormon. But, strange to say, the lecturer commenced pulling down his former fabric, and brought forth a greater number of still more *pious* and *holy* witnesses, to disprove every sentence of the above! Before he closed, he had succeeded to prove, as unanswerable, that "Solomon Spaulding was the author of the Book of Mormon!" You will know the rest. It was extracts from "Mormonism Unveiled," "Origin of Mormonism," "Cawell," &c. I had sent one of my placards (publishing that I should reply the following evening, and admission by buying a shilling book for sixpence, and thereby paying them sixpence for coming, which contained the history of the church, Joseph Smith, and refutations to most of those charges, &c.), to the chairman, with a request for him to read it at the close, but he refused to read it, and when one of the Saints asked him, I was replied to in the negative by one of them jumping on top of the seat in front of me, and in front of a seatful of the reverend divines, with his fist in my face, and gnashing his teeth, and in the attitude of sending me to judgment, apparently, if I said a word: and instead of allowing his hearers to come and hear both sides, as an honest man would do, behold, he published that he would deliver another lecture the following night gratis! and thus showing the white feather in his tail. However I fulfilled my appointment, and sent reporters to his second lecture, and from that time I have been lecturing there to crowded audiences of eager hearers, almost without cessation, and many believing the gospel.

We had baptized over 150 there in a short time, previous to this skirmish, and that is the cause of these hirelings coming out thus to save their crumbling and tottering crafts. Besides this clan of very reverend and holy persecutors, our streets are infested nightly with another sort of self-styled "Philanthropists," and devout men of the Teetotal cause, and all the other would-be men of renown, and the striplings who thus curry favour with the big nob, and ascend the pinnacle of fame. These keep up a continual roar of "Great is the venerable goddess of Dowlais!" and banish the Mormon heretics, &c. These meetings sometimes are attended by shepherds and flock, and thousands of the rabble reiterating the foul epithets of the clergy, the above-named authors, and such additions as they can think of themselves. They have exhausted all their ammunition at poor Joseph, and have of late beset poor Captain Jones, "his imp," and "arch impostor of Wales;" and it is truly amusing to witness the exertions of these Nothingarians, in ransacking the vocabu-

lary of Billinggate itself for titles with which to crown me! Some say, they have proven me even worse than Joe Smith! Others say, "He is not quite so bad, but soon will be!" The scenes here are very like the continental rabbles of Missouri, &c., and still raging worse and hotter daily. You need not be surprised should you hear of Carthage tragedies in Wales, ere long. The whole towns and works haresabouts, containing over 60,000 people, are actually drunken with infatuation, and rage for or against Mormonism. This is all the topic, and reverenda, out of the pulpits, have actually declared that we should be treated as Joe Smith was; others are doing all they can to prove us Chartists, and get us all banished by the iron masters, and secret councils are kept by desperate characters to devise the best means to rid the place of *** and a few more names known, and that the others would die away. They denounce their unreserved anathemas on the only press in Wales, to my knowledge, that will publish for me; and, in fact, their black deeds of horror are rife, and too numerous and disgusting to mention!

The last two Sundays our hall was surrounded with hundreds of such characters, even in broad daylight, gnashing their teeth, and threatening everything, besides throwing stones through the windows. Even yesterday, being a kind of holiday, many thousands of such people congregated and incited the people against us all they could. It is dangerous for me to go among them now, for some declare that they consider it God's service to rid themselves of me! Thus is our pot boiling gloriously at their expense, the scum running over to the fire. I think our work here will be cut short in righteousness. If Brother Spencer wishes to know "the secret power of Welsh over English preaching," here it is! We fight hard for all we get, and contend toe to toe, and point to point, for every inch of ground we gain. And who would not fight when immortal souls are the prize and laurels of victory? Last Sunday, in despite of all, I preached four times; had a public baptism, and over 2000 hearers, and not a dog moved his tongue to me. We baptized five here last week, and through all the wars in one branch, we have baptized about 80, mostly from the very ranks of our persecutors, besides very many in other places all through Wales. Yes, Brother Spencer, were you here, and to walk with me through the streets, you would think of old scenes and lively times. But for all, thank my heavenly Father, my lips keep moisture and my lungs never tire, but just as ready now as ever, and my colours are firmly nailed to the mast-head, and will sink or swim on the deck of my Mormon barque.

I have much more news of strange doings about these "diggins," had I time. I have a reply or replies now in press, besides, dressing off these stripe-jacks in their own style, which will be out this week, I expect.

Please inform me whether my bill overruns the old balance yet; it cannot be far off it. I am afraid that by not having either mate or clerk, I have lost some of the bills you sent me. Excuse this extra trouble for once. Please send me about 20 hymn-books, and 24 M. Martin's. I am doing all that is possible to fulfil Brother Hyde's "Keepsake" by this fall. I hope to be able by Christmas to do much towards it. Poor folks, they need it much! Can Brother Spencer promise to visit this land of earthquakes in the cool of winter,—say at Christmas? If so, may I announce it in my publication, and hold a conference, &c.? Is it wisdom, think you, to rush into such a crowd as the above, to undertake to defend our characters or principles? Does Brother Hyde, in his complimentary remarks to me, intimate that they have discovered the far-famed "Welsh Indians"? Hope flatters me so!

I shall not now eulogise on your high encomiums on your humble servant, but thank you most sincerely for your good-will and favours to me, and will endeavour to prove myself worthy of the others. Humbly entreating for an interest in your prayers, that I may be endowed with wisdom from on high to govern my cause and precious freight, right side up, amidst this gale, which, bye-the-bye, is but a splash in a wash-hand basin in comparison to the gales both you and I have experienced, but the difference is, that all hands are merely apprentices on board, to the weather-beaten old tars of western climes.

But I had like to have forgotten that the post is going, amid loud calls for me. Breakers a-haul again! Farewell, dear brother, just now. Do please to send me a word of advice, your letters revive my heart, and enlighten my eyes, like the honey on Jonathan's rod. Would that I were near you—near somebody! but here I am alone, like a beacon at sea, or a reed in the gale. My kind respects to Sister Spencer, and my wife joins me, hoping you will bring her with you to see the beauties of Wales. My kind love to Brother Richards, Carter, and all enquiring brethren there.

Dear brother, this moment I thought you would be at Birmingham Conference, and get this sooner there, as brother Wheelock had intimated, therefore I will address to you there. Excuse my great haste, and I should have liked to enjoy your company there were it possible, but I cannot. In addition to everything else, I hold a county conference on the same day and hour: then, oh then, pray for me! Your obedient servant in the gospel,

D. JONES.